782 that the ceremony is performed at the Nòdrs *ti* in October.
796 Fifteen days later it is performed at the other *ti mad* and at
621 the chief village of each clan. In addition to these annual
234 celebrations the sacrifice is performed on two other occasions at the *ti*, while at a village it may be performed whenever the people of the village have a suitable animal.

[778] The place at which the sacrifice is performed is called the *ernkar*, and at Karia, where I witnessed the ceremony, the *ernkar* is in a wood nearly half a mile from the village at a spot where it is very unlikely that the proceedings would be disturbed by chance visitors. It seems that there is not only a special *ernkar* for each *ti* and for each clan, but that each village has also its appointed place.

The ceremony is performed on appointed days, different for each *ti* and clan. In the case of the Kuudrol, these are Sunday, Wednesday, and Thursday, and the ceremony which I witnessed at Karia, a village of this clan, took place on a Sunday. The chief officiator at the sacrifice at an ordinary [793] village is the *palikartmokh* of the village, who must, however, for this occasion be of the same clan as those who are celebrating the sacrifice.

On the day arranged for the ceremony at Karia the *palikartmokh* was ill, and as none of the other inhabitants of Karia was able to undertake the office, an elderly man, Punatvan (53), had to be fetched from another village. On his arrival he had first to go through the ordination ceremonies for the office of *palikartmokh*, a lucky chance which gave me the only opportunity I had during my visit of observing these proceedings.

●813 At the *ernkar* wood for the fire is collected, and over
372 small firewood the people place several logs about three feet
782 in length, so that the fire is of an oblong form. The firewood
796 must be of one or both of the kinds called *main* and *kiül*. While some of those present are making the fire, others will be fashioning sharply pointed stakes of wood on which the parts of the calf are to be impaled. These sticks are called *ko*, and must be made of one of the following four kinds of wood: *avelashki*, *karkekoi*, *kwadiki*, or *pohvet*. It was said that exactly fifty of these *ko* must be provided.

1 [The sacrifice of a young male calf -- the Erkumptehpimi Ceremony -- Analyst]

3: Breeks G-5 (no date) 1873 Toda

others. Each householder in the mand has his own cattle, which he can dispose of absolutely, and their milk is kept for his use; but the whole mand herd graze together, tended generally by the village *pūjāri* (priest), who milks them morning and evening in the monsoon months, and morning only at other times. The milk of all is kept in one dairy-house, which none may enter but the *pūjāri*.

Each family has a recognised head, in whose name the Government grazing *pattā** is made out. On the death of the head the eldest son generally succeeds. One old Toda, however, when I asked him which of his sons would take his place, replied, "the wisest." (Compare *Menu*, Chap. IX., Sec. 117:—"Let the eldest have a double "share, and the next born a share and a half, *if they clearly surpass the rest in virtue "and learning.*" Sir W. Jones' translation of the *Institutes* shows that the saving clause of the above section is one of the numerous interpolations by which commentators have attempted to harmonise *Menu's* precepts with modern practice. It is curious to find the same qualification acknowledged by the Todas). The father's property is equally divided among all his sons, but the house goes to the youngest, upon whom falls the duty of supporting the females of the household.

The Todas are a purely pastoral people. They have large herds of buffaloes, and depend for support on their produce, with the addition of the *gūdu*,† which they levy in kind from Badagas and Kotas. Labour of any kind they hardly ever attempt; indeed so entirely incomprehensible is the notion to them, that when, on one occasion, an unlucky mistake about the ownership of some buffaloes committed an old Toda to jail, it was found impossible to induce him to work with the other convicts, and the authorities, unwilling to resort to harsh measures, were compelled to save appearances by making him an overseer.

Of late years one or two have taken contracts to fell wood,‡ but the result has not been satisfactory to the employers.

The women do a coarse kind of embroidery with blue and red thread procured from the low country, for ornament to some of their cloths. They use the Nilagiri nettle for stitching their cloths, and English needles; formerly their needles were made by the Kotas. They also cook and fetch water, the men fetch firewood. Whether they live entirely on grain and milk seems doubtful. They admit that they at one time used to eat their male buffalo calves, but deny vehemently that they do so now, having apparently imbibed from their Hindu neighbours an idea that the practice is disgraceful. It is suspicious, however, that the skins of buffalo calves are found in their

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* *Pattā*, commonly spelt *puttah* or *pottah*, is a document given by the Collector or Chief Revenue Officer of a district, however styled, to a landholder or other person having rights connected with the land, specifying the conditions on which the land is held, or the nature of the rights.

† *Gūdu.*—Name known among the Hill tribes for the annual gift of grain made by the cultivators to the Todas; said formerly to represent about $\frac{1}{10}$ or an $\frac{1}{8}$ or $\frac{1}{9}$ of the gross produce. *Gūdu*, Canarese for *basket, nest.* The Badagas, after threshing in their fields, bring the grain to the *Kōri* (terrace in front of their houses), and measure it off by baskets before they store it in the granary beneath the *Kōri*. One basket or *Gūdu* out of so many is set apart for the Todas.

‡ See letter to Government appended to Preface. It was said that some Todas worked on plantations, but on further inquiry this was found to be a mistake.—*Editor.*